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## Trevino, Crecenciana and Jacobo Trevino, Carmen and Laura Olivos Oral History Interview: Members of the Hispanic Community (English)

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Interview with  
Crecenciana Robles de Trevino,  
Jacobo Trevino,  
Carmen and Laura Olivas

1993 Summer Oral History Project  
Subject: The Hispanic Community  
in Holland, MI

Interviewed on May 26, 1993  
by Andrea Peschiera

Translated by Shannon Vanderspool

CT--Crecenciana Robles de Trevino--the wife of JT

JT--Jacobo Trevino--the husband of CT

CO--Carmen Olivas--the friend of the Trevinos, and the mother of LO

LO--Laura Olivas--the friend of the Trevinos, and the daughter of CO

AP--the interviewer

(beginning of the interview--side A of the tape)

AP: For now and for future reference, I would like you to please state your full name.

CT: Crecenciana Robles de Trevino.

AP: Your address.

CT: 386 W. 20th.

AP: Could you also say your name?

JT: Jacobo Trevino.

CT: He is my husband.

AP: Did you say the place of your birth?

CT: San Luis Potosi, Mexico. And I was born in 1930, on [date removed].

AP: Originally, where are you from?

CT: San Luis Potosi.

AP: Was it an urban or rural neighborhood?

CT: Rural neighborhood: a city.

AP: Was it like a town?

CT: It's a small town.

AP: In what year did you arrive in Holland?

CT: In '47 in the United States.

AP: Monterrey?

CT: Yes. Well, here, in the United States, it's in the Villa. We were in the Villa for 9 years.

AP: What is the Villa?

CT: It's a small town on the border. 19 years we lived there, and then we began as migrants for 8 years until in the end we decided to stay here in Holland, and we've been living here for 25 years already.

AP: And how many people came with you?

CT: From my family, or companions?

AP: Well, from your family.

CT: 16, counting us two.

AP: A big family: more fun.

CT: It was 15, but one of my daughters died, and 14 were left.

AP: Before arriving in Holland, describe what you expected to find.

CT: The pure truth, I didn't like coming. Because we had never left before, and then when we started to come we had many problems along the way because all my children were little. Well, we struggled along the way with them. We slept in gas stations. We looked for, the man with whom we came [?], big gas stations, and, then, we were tossed about in the

trucks and cars in which we came. In the middle, as walkers, slept the families. Like mine [the children], the biggest were already men, so they slept with their dad below on the floor, and I stayed up in the truck with my little children, so as not to wake them up in the morning, and so they wouldn't be cold, we slept inside the truck.

AP: When you arrived in Holland, describe the first impressions you had of the city.

CT: Well, I liked Holland because it was a very peaceful city, and it was very pretty. In that time it was very pretty. There weren't many Latino families. And then, well, nothing more than that they looked at us with indifference. The ones that were already here, they looked at us with indifference. We went to church, and how they were afraid of us. And we didn't feel bad, because I thought it was because they saw [our] many children, or because we didn't come well-dressed. We stayed in a little corner.

AP: Please tell me your first site of residence in Holland.

CT: The first site: we didn't have a house. At the beginning, we went along picking cucumbers in Hamilton. In Hamilton, no, with Nancy Kild [?], right? It was about a mile and a half[?] We picked, and we went on that--when we decided to stay, we stayed in Hamilton. That man loaned us the house while we worked. Later he told us that he couldn't loan us the house because it was a small house and we wouldn't be prepared for the cold time[s]. Then, he said, "But, yes I'll loan it to you, as you wish."

Well, for me [I was very happy to have] the house because it had a heater, washer, and a bathroom, and everything--it was very good. Besides, it wasn't used during the cold time[s]. That house was closed, and it wasn't opened anymore for the workers.

Then, as we had [got together] a little bit of money, it was said, well, let's stay and look for a house, because my children are already big and already started to work. The ones that were studying, they didn't want to go from one school to the other. Because it made them ashamed, and they said to me, "It makes us ashamed to arrive when classes [school] has already begun, Mom." So, we had to stay in one place only. The two oldest, they were the ones that gave us that experience. Because we didn't think anymore in working to maintain them. So they, the two oldest, said, "Mom, it's really hard, for our little brothers and sisters." They didn't think about themselves either. They thought about the little ones. "It's really hard, Mom. Because we feel bad. They feel worse than we do, so let's stay here." Because they had already graduated from high school, and the oldest didn't want to study. He told me once that "My mind doesn't help me." Another time that "Why do I keep going to school if I don't learn, Mom?"

My mind doesn't help me. Why do I go to school, when I know that I could help Dad take care of the littler ones?"

The oldest went to school in Wisconsin. Because, as immigrants, they gave them [the immigrants] three choices where they could go to study, because the government would help them. So, he said, "I [could go] to New Mexico, or to Wisconsin, or to Texas. But I don't want to leave you alone. So, I'll go to Wisconsin, and I'll come [back] when I can. We're going to stay here." Just as he left, my husband also left, he left and went to Texas, and he came back on weekends [?] with my oldest son. So, this little boy [the son] that went to school said, "No, Mom. It's really hard for my dad, because he has expenses there and over here, with him. It's that we either stay all together or we all go together, because I'm already tired [of this]. My dad over here struggling with "Who will wash, who will iron, and who will cook?" And you struggling over there with us with "Who will take us, when we get sick, to the doctor? Who will take us to get food?" And well, that's very hard." So, it was said to him, "Cazuel [?], yes. We stay."

Oh, with the little bit of money with which we struggled so much, they didn't want many children in the houses. Two was the most, or three, in rental houses. We went around, like for a month, up in the truck with everything. We didn't go to sleep anymore in that little house that they loaned to us. We got ourselves up in the morning, and we went to work, to work, and to look for a house, to look for a house, because we were already going around so tired. So, we said to ourselves, "[We have] a lot of children." And he saw her [?], and he tells her that I got mad with an American, because I said to a girl that went with us interpreting, "Tell her, why do they admit 4 or 5, or 6 cats; and 4 or 2 dogs, and they can't admit children? What difference is there between children and animals?" I got mad with the American. Then we found this man, Bill Larsen [?], a very good American. He said, "I'm going to find a house for you, but it's really small. It's very small." No, I don't know, if the only thing that we wanted was to make trouble. Well we were already taken care of because when we went to work, they gave us a small room, and in that small room there we cooked and slept, there everything. We were already taken care of. We rented that little house, and then we spent around 9 or 10 years in that little house.

JT: 10 years.

CT: In the what-not [?], in the little house that we bought first. And about all that there, well, we got this little house and we moved over here.

AP: Could you describe your neighborhood?

CT: Everyone has been very good. They don't bother us. We don't bother them. When we see each other, we greet each other with pleasure. When I

already had all my children, I never had difficulties because for me I never liked that they walked around trampling their garden as if it were their own [?]. They from here to their school, from the school here [?]. I've never had problems, that's why.

AP: Please, could you describe your first job in the city of Holland, or [speaking to Mr. Trevino], your first job.

JT: In Saginaw.

CT: When we stayed here. From a furniture factory.

JT: From a Sligh furniture factory.

AP: Did you also work at Sligh?

CT: No, I worked in the flower shops. Exterminating plants, [?]

So, no. Separating the little plants. All the time I liked the flower shops because one time I worked, and the other time I was with my family. I didn't like a plant job, in that year. Because I wanted to dedicate the time to my children.

AP: And you? You worked in Sligh making furniture?

JP: Spraying [painting with spray paint] the furniture. First I worked with the ....[the company?], the thing that fixes the yard [the garden?] for awhile. Later, from there I went to Sligh, and then from Sligh, and then I came over here [?].

CT: Right now we don't work. I'm incapacitated, and he is already retired.

AP: You don't speak English?

CT: No.

AP: And you?

JT: no.

AP: you didn't go to school here, because you told me before that your children didn't attend school here anymore. Well, I have questions about your impressions of the schools.

JT: Very good.

AP: What do you feel about the competition [competence?] of the school system in Holland in the area of bilingual education?

CT: Well, I like it. Because I don't want my children to lose little by little their language or their roots. Even though they were born here, well, we're from Mexico. Each time that we go, that we went, right?-- because now they're already big. They went with us, and they learned a lot of Spanish there in Mexico.

AP: Did your children have difficulties sometimes when they wanted to understand something, and they couldn't because of the language? Or did they never have difficulties because they spoke English and Spanish? They spoke and learned both.

CT: Both.

AP: Were you or are you a member of an organization in Holland?

CT: Yes, well, nothing more than my parish.

AP: Saint Francis?

CT: Yes, we're involved in quite a few activities. Also we went on trips for a long time with the rest of the Latinos.

JT: The immigrants.

CT: Also with the immigrants. In the revalvos [?] we went, and we picked up the children from the fields [camps?] of Zelenka, in order to bring them to catechism classes.

AP: Every Sunday?

CT: No, it was two days a week: Monday and Wednesday.

JT: And on Sunday they went, because they told me that a number of people from there--

CT: --that didn't have cars--

JT: --that didn't come--

CT: --to church.

JT: So, I told them, well knowing that they didn't go, "Why do I go?" No more to waste gasoline.

AP: So, you decided to pick them up?

CT: Yes. We have helped a lot in that cause, because even though they aren't suffering the same as we are. But, I liked to get involved because I thought that just as we had struggled [with] having difficulties, I didn't want them to have [the same problems], or their families. That's why I also helped at one to make quilts to bring to them, to the immigrants, to cover themselves up. We went to make the quilts there in the house of the [priest]. Enough volunteers to make quilts so that we could bring them to the immigrants.

AP: The volunteers were from all of the community?

CT: Um-hm.

AP: During the years in Holland, describe the changes that you've seen there in the Hispanic community during its growth. [There's a pause. The interviewer waits for an answer.] Maybe something about the ethnic traditions, or employment, or if there are problems, or if there are things that have improved.

CT: It's a question, yes, it's a little bit difficult. But if I think about it, and if I take it badly, it's because we're from Mexico, and we know that we have been poor, and so we don't come anymore to this country, and we think the same, why is it that we don't want to talk about Mexico? And the, we criticize other people because they put on a Mexican dress like in the festivals of [Mexico]. The people from here feel proud of the Fourth of July. Why? Because it's the day of their independence. We feel proud of the Fifth of May, and the 16th of September. Why? Because it's our homeland. We're here for some reason. We're here in the United States.

So, why am I going to make fun of her if she brings some huaraches



from Mexico, and a typical Mexican dress? Why am I going to laugh at her if she also comes from where I am, from where I was born? That's what bothers me.

AP: During the years, how do you feel that Holland has responded to the Hispanic community?

CT: There are, lately there have been many problems, much distrust, discrimination. Right now we have everything. If we make ourselves think, and pay attention to what there is, what surrounds us, there are many problems right now. And I don't think that we're using our reason [?]. It's from so many people that I tell you, from different places [?]. Nothing more than sometimes we feel bad, because everything bad is [attributed] to us. Who killed? The Mexican. Who robbed? The Mexican. Everything bad is [because of] us. In reference to this I had a strong discussion, one time. Because they say, "The Mexican leaves the houses destroyed, and dirty. The Mexican this. The Mexican the other." And I tell them, "I don't. No, because there are many Americans also that are murderers, and thieves. [They come from all, from all.] And why is the worst given to us?" For one, we stop everything [?], if it isn't fair. Because if you pay attention, look, things happen between Americans at times [in a soft voice] that remain very [hush-hush]. Oh, but every time some Mexican does something, and they put it on the first page of the newspaper. That's what I say: and that shouldn't be.

There have been many [chats] with teachers when they come from Kalamazoo, from New Mexico, from California, from different places. Right? And like some of my children have been in the pro...[?], then they invite us to those classes of--that they come to the [chats] that these teachers come to give. And I tell them, "I have learned much from that." From them [from whom?]. Because it's just like they say. Until an American, that helped us very much, said, "It's already time for you to defend yourself. Because, look, of everyone, the Cuban is the one that is more or less above the Mexican, but to the Negro and the Mexican, all the time below." I agree with that guy that came and said, "It's already time for us to stick our head out of our shell." Because we are like turtles: we have our heads hidden, hidden. This shame has to end, this discrimination that we have with us has to end. We have to study, because we too are intelligent. We have intelligence. We are [the telephone rings]...[?], but we don't want to use it. I tell you, "It's very sure."

[JT gets the telephone. There's a pause]

AP: Describe the biggest challenge that you have encountered in Holland.

CT: We already talked about the houses.

AP: What do you feel that the Hispanic community has to offer to Holland?



CT: Much. Because if we were like a community, as Latinos, what would we do? We have to help ourselves, united. But if we begin with disagreement: no. I, why am I going to help--he who has a good job. But, what matters to us, that which we're going to do is for the whole community, to bring us all together. It would be easy for us. I think.

AP: Describe the changes that you would like to see in the city. Do you believe that the majority of the Hispanics would like to see these changes in the city?

CT: Well, I think so because we're not going to have benefits anymore, if not everyone [wants them].

AP: Describe what you see in the future for Holland and your community, from your point of view.

CT: I wish it would be like it was at the beginning, when we had trust in everything and everyone. We could sleep with the doors open without fear that--. And now, we walk in the streets with fear because they could attack us. And in that time, no, because we left the doors open and we took care of each other.

AP: Why do you think that there are more problems now? Because of the quantity of people?

CT: I think because of the quantity of people.

JT: Drugs.

CT: So many drugs.

JT: From which comes the ruination of men. The ruination of the youngsters [urchins], well.

CT: So many parents also with the excess of work that they have don't worry much about their children. That they [the children] go around where they want doing what they want with whomever they want. I think that is what is bringing on the most problems.

AP: Do you believe that there are many mothers that should be at home more with their children? Because now there are many mothers that are working, no? Also in the Hispanic community, although there are more that stay at home, no?

CT: Yes, I think so.

AP: Describe the traditions that you celebrate as a family or as a community.

CT: Christmas, and birthdays.

AP: During the time that you have been in Holland, have the traditions changed?

CT: Yes.

JT: Rather much.

CT: Quite a bit, because before we were very united. We sat down at the table as a family. A community.

AP: Are you talking about the family now?

CT: Yes because I thought, that there have been changes. That's the most

principal.

AP: Before you sat down as a family?

CT: As a family, and now it's more difficult because everyone is married, and those of us that are here we eat some of us at one time, others at another time. For one reason or another we're never together. We're trying to, as we wish, to [eat together], although at times it's difficult, we're trying to do it.

AP: Why do you believe that they have changed? Like sitting down together at because your children are already married, and that's also a different type of life now.

CT: I think that it's changing. Everything is changing. Well, like the young lady [LO] that I have here, right? The children get ideas from others, from other families, or from their friends. I think that's it.

AP: Ideas that maybe [come] from families that have different traditions and ideas different from [yours]. How do you perceive the religious development of other Hispanics since the time that they arrived in the community of Holland? Because I think that sometimes they don't continue with the Catholic church, no?

JT: That they change to another.

AP: Why do you think that they change churches?

JT: Who knows why they go?

CT: There are many reasons.

JT: Many times for the family. Many times they, or the dad, or the mom, whoever.

AP: Maybe sometimes the church helps them with something, but not a Catholic church, but another helps them with something.

CT: I think so. I think so because I have two Jehovah's Witnesses [?]. But, well, I don't know. Well, to the young one, as I told them, "You are already big [grown up]. I can't force you. But you, ever since you were little, you know where I went, that it was that that I inculcated [to?] you, that it was what you decided, that were your sacraments. [From there to there?], if you feel happy there, go. What I ask of you is that [you don't do it] out of convenience. I want you to go because you're filled by what they preach there. Not out of interest or out of your convenience, not because the girl is, your girlfriend is, that religion. And the other [daughter?], well also, now it seems that..I think that she doesn't have one [a church] because [she?] doesn't attend. One of them doesn't go anymore.

AP: Could you describe why the family or the extended family is so important for you. I know that my family is very important, but my relatives live in Peru. Almost all of my relatives live there; it's difficult to be together.

JT: That's why I wish that all of the family were here. But they're already

married; their life is with them [their families].

CT: Some are already trying to make their life. But as I still would like for us to be together once in a while. Especially in the hot times. I call them: "I would cook a lot for my children, if they could come." [laughing] And when I take out [?] the food, they all come together. That's how it is when we get together. We'll get together very soon.

JT: We have two [children] in California.

CT: We have two men [boys] in California. My oldest daughter in Georgia, and the one after her in Texas. Yes, but, we try whenever possible to get together.

JT: To talk to each other on the phone.

CT: To chat, to share.

AP: When you arrived in Holland, what were the hopes that you had for your children?

CT: That they study much. I didn't want them to work in the labor [?] like us two. I had already imagined [about] my children. I tell you...[?] Because I tell you, I had already imagined seeing my children in suits, with ties, with their portfolios. And they say, "Mom, you expected a lot of us." I say, "I, yes; I, yes." I tell you, well, it didn't matter to me to work like the black woman. What I wanted is that--that they go out more forward with their studies.

JT: They would call me in the morning from school, and I would go to school.

AP: They always went to school.

JT: Always. Every time there was a problem with my children, that I went to help them, so that there wouldn't be problems either [?].

CT: To see what was happening with them.

AP: Now, what are your hopes for your children? Now that they're already big.

CT: That they educate their children, because I want all the best [for them]. Because I love my children, I want the best for my grandchildren. I would like nothing more than that they study. It's all that I want from them, and that they be good children: obedient, that they don't get themselves in trouble.

AP: Describe something about your life that you would like to share with generations to come.

CT: That the parents help their children.

AP: More than you are seeing now?

CT: Because in the first place, all that one wants is for the youth of today, that they don't get themselves in trouble, that their parents talk, that they worry [think] more about their children, that they watch over their families more [?].

JT: Well, we have eight children, and we have never had any problems: all walk straight.

AP: Because you have always been there for them.

CT: Talking to them, talking to them, talking to them sometimes [to the point of crying, "My son, don't get involved in this. This is bad for you." [her son says:] "But what, Mom?" [CT says:] "Don't worry about everyone else. Worry about yourself, my little son. If you see a fight, don't stay there; move, move, because, well...[?] it's ugly." My dad said that [?] [everyone laughs] I tell them, "Run, my son, don't stay there like an idiot, then." [the last two phrases, were they said by CR or CO?]

AP: Well, is there anything else that you would like to share?

CT: No. Because we've already talked enough. [CT laughs]  
(the formal interview ends. There's a pause, and then the interview continues, but informally. The interviewer takes the names of the other two women who are present.)

JT: When we went to a restaurant, they didn't leave us alone to eat, when we came there to the Villa.

CT: In Texas.

JT: That was really bad.

CT: Before, yes, there was a lot of discrimination.

JT: A lot of discrimination, enough.

CT: They threw out medicine, like what is brought from the...[?]

JT: Spray.

CT: yes, coming from the stores. [?] Before there was a lot of discrimination. We, yes, we suffered much, much, much.

AP: And now?

CT: No, not now.

JT: Now we're very happy.

CT: Now we feel more--like, more free. Although, sometimes, I still don't feel [sufficient?]. I feel rather content when I've already [crossed the bridge of ruin?]. Or, I feel that something is taken away from me [?].

AP: The bridge of?

CT: Of the border.

JT: The migration.

CT: We said, "Lord, inasmuch now if [I? you?] could call my name [?]."

CO: The Latinos that lived in the United States, well, remember like she said at the beginning, for some reason we're here, right? But, I think it's because of our Latino heritage. We're very deep-rooted in our customs, in our land. We're very grateful--or I think that if they saw in Mexico a Mexican flag burned, the very town would lynch whoever might have burned it, and in the United States they have the liberty to burn it, the flag, if they want. And that, for us, the Latinos, it hurts us that the American is so unpatriotic, that one doesn't fly his flag, right? This other [?] is very important, and we make our children

respect those. A flag represents a homeland, and that is a thing that we don't understand at all. [She begins to cry.]

CT: One gets emotional, one gets emotional. That's what happens with us.

CO: To me, my...[?] the Americans tell me, "Mom, why do you cry every time one of your children gets married?" I tell her, "Well you know what? It's that we are very sentimental. And I think that every one of our children is a little piece of our heart." And we are more stuck to our family. I think. According to what I have seen, to many families here their children don't matter, and I tell them no. I love my children very much.

JT: That's what hurts the most. To see him, your son...

CT: Struggling. You see, I also think that that's why we're here. Because we want a better live for our children.

(continuation of the interview--side B of the tape)

CT: A fair cause. Because sometimes this--like now, this interview I think, it was many years, that it was many years since my [being in jail?]. Don't you think?

CO and LO: Yes, right. I think so.

CT: And that serves as an example for others, too. So that they don't think that to come to the United States is an easy life. Keep in mind that exactly also in the news of this week that just passed, a lot came up with regards to this. I saw, in Mexico, in Guadalajara, in Aguas Calientes [Hot Springs?], families. The wives crying that the husbands come, and they leave them with their children, and they ask the little ones, "What do you think [you want to do] when you grow up?" [The little ones respond:] "I think I want to go north, because I think that my dad is there because he wants to give us a better life. Because, well, there you don't get tired from [working to support yourself]."

JT: Because the government doesn't have [anything] to give to the poor. If one works, he eats, and if not, [nothing]. Because really there is no help. In the big cities if there's work...to struggle to get..[?].

CT: yes, my son, but not anymore in Mexico, because we, why are we here? Because on the border there wasn't much work either, and our children were already growing up, and they went to work in the fields like us, earning 12 pesos per week. It was really hard, it was really hard. [Who said it, CO or CT?]

JT: That i worked there in the Villa, at a peso per day, for the director [?].

CT: [speaking in a soft voice to CO]. Six dollars a day, Carmen...[?] But in that time too everything was cheaper: in the case of butter, a nickel, the milk water [?] cost three cents. But I thought, no, no, no. We have to move before...

JT: I bought boxes of milk, boxes of everything, bulks [?] of beans, of rice, whatever, well when we went from here to there.



CT: Yes, when we went from here. He came up for the better [?]. Because if the little bit of money ran out, we still had the first and foremost, which was food.

JT: Not just meat, something of necessity [?], with money. But this, not anymore [?].

CT: And in that time they didn't help us with stamps. To us, they didn't give us a check. We never received anything from the government, nothing. When we stayed here, that they started to help me, I thought that it would give me high [blood] pressure because it made me very nervous. We heard, "How many children do you have?" Until one time I told her, "Well, I'm not going to have one every day." Well, each time that I come they ask me, "How many children do you have? How much do you get paid? How much this? How much that?" This bothered me a lot that they asked me those questions. It made me very nervous.

JT: They didn't have to ask. It's fine that they ask once, but each time that she went they asked her.

CT: They are required, but it bothered me. It bothered me a lot. I told them, "Look, it makes me very ashamed to come here, and if I didn't need it, I wouldn't come. 'Do you have money?' If I had money, do you think that I would come? No, I've been ashamed to ask for it from you. But I don't have [any], and that's why I come to ask for it from you. And, because I think that that which you give me, I've earned it because all my children work. They pay them [the children] little, and they deflate them, because my son said to me, [in a soft and urgent voice,] "Go, Mom. Go to ask, it's finished. That which they give to you, they've already taken away from me." Well, I go. My son, the one that went to the war in Vietnam of...[?] went there, and he came [back] so angry that he said, "Go, Mom, if what they gave you ran out. Look how they sent me all crippled from there where I went."

AP: Now how is your son?

CT: Right now he's sick, because two bullets hit him, two strokes. But about the one that went to Vietnam, he hasn't been very well.

AP: Because of the trauma.

CT: And he's angry, because of what is said now about those that went from over here to Desert Storm. He says, "Why, Mom, do they give speeches for them; they've given them a lot of help? And they didn't fight. Why--I who went, I who fought, I who came back crippled, and such--why haven't they helped me?" All day he is struggling. Right now he can't work, because one whole side remains paralyzed. Sunday came [?], and he says to me that he didn't have anything with which to buy his medicine. He says, "Why, Mom?" I tell him, "Oh, my son, well, I don't know. I don't know. If you are veteran they should see to giving you right now all that you need."

JT: Yes, but they told him that if he was a veteran that they wouldn't tell him anything [?]. If they didn't reject him from a very poor hospital. [?].

CT: That they don't give him all the services. That the same doctor advised him, "Don't say that you are a veteran."

AP: Because they aren't going to give them the same services, that's why. That's not good.

CT: That's not good, no. I tell you, I don't know why they say that the government gives to them, and that the government--I tell you. I also got mad about that. I made a man from this school come along from this school, and I told him, "I want you to come and talk with my son, this other one that wants to go with the government. I want them to tell them, but to speak the truth. Don't deceive them. Tell them the truth, the benefits that they're going to have." Because he sees my son, one of his daughters died, and they didn't give him [anything] to bury her. I had to give him [money] so that he could go back again. When I went there, they had shut off the light and the gas. I had to get money and send it to him by telegram so that they'd turn on the light and gas again.

So then, what is the service that the government gives? To be right now [?], why haven't they given him [anything] so that he can buy a house, so that he can live? I want them to tell this other one [son]. If he comes to graduate like they say, that he's going to graduate from college, and that they give them many benefits. Many, I tell you, for that reason don't study, don't at times finish their high school. Why? Because they tell them rather prettily that they're already going to pay them, and so many thousands, and for already, and for here. [?] And when the time comes, they don't fulfill the promises they make to them. While they're taking [?] them, they tell it to them very prettily, and when the time comes, they don't fulfill the promises that they make to them. And look, he said, "It's true what you say, Mrs. Trevino. It's very true." I say, "No, I don't want them to talk to him anymore, and that they tell him, 'Look, here is the list of all those who have graduated from the Army.'" That isn't what I want anymore; [I want] them to speak the truth to them, not to deceive them. Not him. He went because they made him [?]. I already, well, I would like to send him to Mexico! "Go to Mexico." "No," he told me, "I'm not going to keep running, Mom."

AP: Laura, is there something that you would like to share?

LO: (LO is a young woman) Well, in reality, nothing of this has happened to me, really. Yeah, I've been real lucky, for my age. Because, well, we came from Arizona not more than a year ago here to Holland. And, well, there I also went to school ever since I was little, and all.



Well, my life--I think that I've been real lucky. Everything has gone really well for me. No, I've never had anything like that happen to me for my age [?], but there also have been things that have changed much. Right? No, it isn't like that anymore--we can say it's equal, but different, right? Like before. Because we still go on having problems, and everything from before but not so...so what?

AP: Not so...pronounced, maybe? Or so--marked, maybe?

LO: For the most part, because, I see, like now Hispanics have more liberty, or Latinos, the Mexicans. Not like before, right? It's what--I guess I'm trying to say.

CO: And there are more [places] to go, to continue. You can't go to one place: you go to another, and you go to another, and you go to another. Before, if you went to one place they would tell you, "No." It was "No." And now, no. Today, you have to look [around].

CT: Yes, there are more programs of assistance. Yes, there are more programs of assistance. Because now there are the churches: they help quite a bit. Now he suffers, he who doesn't move. But more before, until that, that we were, like, really hidden, or like we were afraid to go out, to ask. I think. For many reasons, because many times the man feels ashamed that the woman goes out to look. I'm speaking for myself. I thought that my place was no more than to be at home with the obligation of my husband, with the obligation of my children, and that was it. And they would tell me, "Well, run over there, and help."

One case happened to me, Carmenita [speaking directly to CO] in the Valle that you saw on the border. I had my oldest daughter--you know that when their teeth fall out, that they get sick from diarrhea, and all that. That girl got me so sick. And yes, there was help, because they would tell me, "Go to the...[?]. See that there's a government clinic. Well, there they'll tend to you." But I without knowing English, and without knowing anyone, what was I going to tell them? And how would I make myself understand them, or that they understand me? So then I took hold of my little girl--look at the stupidity. It was also ignorance, stupidity--there was a very large canal, and I took hold of my little girl, and I went, and I sat down on the shore of the canal to cry, whose crying and crying freed [?] that girl. But, do you see? And later, well, taking care of those thinking to migrate [?]? And what if I leave there to the highway? At best that going out there they would get hold of me, and of my children. Not I. I don't [?], who was I going to go to--? Ignorance, it was ignorance. But, look, I also say, "How great is God:" how he freed [me from?] my little girl, with the will of God? No more crying for her, and going to sit there on the shore of the canal. So you keep in mind the ignorance, then [?]. That it made me think, well, if I go out on the highway, oh,

the "migra" [border patrol?] is going to get hold of me, and take me. And then, these, children? And oh, if I go to the clinic, what am I going to say to them when I get there? For all that, well, I kept quiet.

But I had already begun to get to know more people, and the ones from the store were very beautiful people: she [?] helped me rather much. "Have a piece of meat, take this, [give yourself] this." Wherever, keep in mind that, wherever [I went] many beautiful people have touched [my life], wherever, wherever. For those who went out in the cucumber [fields?], when we worked with cucumbers, you could see that he [the husband, JT] had four teeth that were very infected. He went to the dentist, and he took them out at home. Very good people, good, very beautiful people. There in Saginaw, from the bakeries they sent quite a bit of bread--I didn't go out, Carmenita [?]. Because I said [in a soft voice], "Oh, no, if I go they'll carry me away [?]." And what do I know? And what do I know? Ignorance. No, no more that they already knew me, right? They kept getting to know me more, more, more. Later they went and left me a little box of bread for my children. A nun brings--when I was waiting for Martin--brings me a little bag. "Take [this] for your son for whom you're waiting." A [?] woman told me, "No, no, no. [She] was bringing that to me. She had already [promised] it to me." "Oh, well, have it, " I told her. Well, I was rather ignorant, I was rather ignorant, rather, rather, rather.

AP: Well, how were you to know? You have to have experience, and to talk to people, and to get to know people, to know, no? It's hard to know how people are going to react.

CT: And, as we never went out of that little "camp", Carmenlita. You see, there, we were 15 families, that we came with, each year, fifteen. We came as he who brought us ..... You see, but, all of us were very agreeable: if you don't have flour, that I have, take it--if the other doesn't have butter, take it. And so, and so, and so, and so. Among us came two, three families, big like mine, 15, 15, 12 (per family), like me, they knew that I upon getting up went right straight to the little stove but to [make the food ready to be taken?]. So, Miss Juanita came, "Take, [little one]. Take this little bit of coffee with this little tortilla." Because she knew that I didn't have time to eat. Well, when I said, " I think we are already leaving," well, we left. I already ready with everything, and don't get up into the truck anymore [?], well, we go. And in the afternoon we arrived--that that big woman, she stayed in that little house--I arrived and the first thing that [that woman] did, she ran, "Here, [little one]. I brought you this...[?] so that you

can [do it]. Eat it." Because she know that I hadn't eaten anything since the last time she gave [me food].

And so we worked in a beautiful unity, that we loved each other as a family, and all day, you see, we strove together. We love(ed) each other very much. I think that it was because we shared all those necessities, we appreciate(d) each other, because we all suffered. No. It was a hard and beautiful thing I think, because there was much unity. There was much love. We shared quite a bit. But, if we suffered, but they say that one who suffers, learns, and it's true. I think that it is.

AP: It's a good view to have, no? And you're right. Would you like to say something else, Mr. Trevino?

JT: I'm [finished]. (JT and AP laugh)

(end of the interview)